



THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi"—Luke 1: 78.

WOKAJUJU 50 CENTS.

Santee, Neb., Nov.-Dec., 1923

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Ihukuya taku owapi kin he Wacekiye wicaša unpi kin tanyan ablezapi wašte, kinhan Hoksila na Wicincala, naiš Wicaša na Winyan, Wicayusutapi on wicayuwiyeyapi on onspewicakiyapi kin le woonspe wanji kta iyececa.

WICAYUSUTAPI KIN ON WOONSPE WANJI

Baptisma Wakan el lecel makağapi :

1. *Christ ematanhan.* "Wicatanean kin he wanjila tka wicahuha ota yukan; na tanean kin el huha kin hena ota qeşa tanean wanjila: Christ kin iš he iyececa Woniya wanjila ou, unkiye oyasin wicatanean wanjila kta e Baptisma unqupi. Christ tanean kin he niyepi, na otoiyohi huhayeciayapi." 1 Kor. 12: 12, 13, 27.

2. *Wakantanka Cinca.* "Jesus Christ wacinyanpi kin eciyatanhan oyasin Wakantanka cinca heuncapi. Tona Christ caje on Baptisma nicupi kin hena Christ kolakapi." Galatia 3: 26, 27.

3. *Małhiya wokiconze tawawayin kta.* "Tona Jesus Christ el Baptisma wicayupi kin hena iye te cin el baptisma wicayupi kin he šolwapi ſni he.

Heon etanhan Baptisma eciyatanhan he kici unhapi, wiconte kin el, hecel iye Atkuku towitan kin on Christ wicate cin etanhan ekicetuye cigon, he iyececi unkiš eya wiconi teca kin le maunnipi kta. Hececi Christ kici untapi hecinhan, kici unnipi kta e wacinunyanpi." Roma. 6: 3, 4, 8.

Baptisma wakan el lecel miğiconza:

1. *Wakanšica na tohan kin oyasin, maka šica kin le el taku woatakuni ſni, na wicacełpi etanhan taku woalitani cantiheyapi kin oyasin elipewayin kta.* "Wicoicege kin le waštelakapi ſni po, na taku maka kin ekta un kin. Tuwe wicoicege kin le waštelake cinhan, Ateyapi kin he waštelakapi kin he el un ſni. Taku wicoicege el un kin oyasin, wicacelpi cantiheye cin, wicašta cantiheye cin, na wiconi kin le wahanicilapi kin, hena Ateyapi kin etanhan ſni, tka wicoicege kin le etanhan. Yunkan maka kin le atakuni kte ſni, na wocantiheye cin nakun; tka tuwe Wakantanka tawacin kin yuhe cinhan, he owihanke wanilounyin kta." 1 John 2: 15, 16, 17.

2. *Christ wacinyanpi kin on taku tona wicalaya cejeyatapi kin hena oyasin wicawala kta.* "Tuwa wicala na Baptisma qupi kin he ni kta." Mark. 16: 16.

3. *Wakantanka Tawoahope kin hena bluha kta, na tohanyan wani kin hehanyan hena ogna mawani kta.* "Waštemayalapi hecinhan, mitawoahope kin tanyan yuha po." John 14: 15.

Waewicakiciyapi kin le tawapi.

"Hokšiyopa kin de Wowicala kin he, na Itanean Tawocekiye kin he, na Woahope Wikcemna kin hena, wanna eya okihi, na Okolakiciye Wiwicawangapi el taku tona onspe kta iyecece cin wanna onspe kinhan Bishop Wicayusutapi ecakicon kta e el ayaupi kte cin, awanlakapi kta." Tuwe Christian heca kinhan le awacin kta:

"Tona lecel Baptisma wicayupi kin okihipi kinhan kohanna Bishop Wicayusutapi ecawicakiconpi kta iyececa; hecel Wotapi Wakan econpi kin opapi kta."

ST. ANDREW SUNKAKICIYAPI OMNICIYE

Chapterš 1301, 1886 qa 2111

Anpetu Inonpa Dec. 4th, 1923. kinhan St. Philip Chapel, White Swan ed St. Andrew Sunkakiciyapi yurwitaya omni-ciye yuhapi kta.

10: 30 Tipi Wakan okna Wacekiyapi qa Yurwitaya Wotapi Wakan icupi kta. Hinhanha woecun kin de ed tona St. Andrew Sunkakiciyapi opapi kin owasin ed unpi kta e ikduwiyeyapi kta.

12:00 Wotapi kta.

1:00 Omniciye kta. Itanean kin tuwa cin kin wocekiye econš kta.

Oitaneanpi kin apiwicayapi kta.

Cajewicayatapi qa hekta woyušan kin yawapi kta.

(Report) oikdakapi yawapi kta.

Dakota wicaša wakan on womnaye econpi kta.

Hehand Chapter otoiyohi etanhan wowapi wakan wicoie iwokdakapi kta.

Greenwood Chapter No. 1301 etan—Hehand oape ikewanji ecetu, ake tankan iyaye qa toktokeca taku to kon ſni najinpi wanwicayaka, qa bewicakiya: Toka e anpetu ataya taku token ſni nayajinpi he? St. Matt 20: 6.—Orson Packard.

Choteau Creek Chapter No. 1886 etan—Unkan Jehovah wicitokab anpa eca małhiya bosdatawan okna, canku kin okna yewicaya, qa hanhepi eca peta bosdata, hecen anpetu hanhepi ko. mani okihipi ece. Hdinapapi 13: 21.—Henry Stinger.

White Swan Chapter No. 2111 etan—Taku tona wanyakapi kin hena ihanke kta, qa taku tona wanyakapi ſni un kin hena owihanke wanice, 2 Cor. 4: 18.—Ed Flyinghawk.

Rev. John Flockhart wokdakin kta. Chapter otoiyohi mazaska nom ahiknakapi kta.

Hehand omniciye woecun tawa okna tuwa taku eyin kte cin iyehantu.

Ehake dowanpi qa Woyawašte,

Rev. John Flockhart

JOSEPH GRABBINGBEAR, Pres.

MOSES SONGHAWK, Vice Pres.

JOSEPH GASSMAN, Secretary

PETER PICOTTE, Treasurer

MR. HENRY HOSTILE

Anpao kin: Anpetu kin de Ihanktonwan makoce kin detanhan wowapi kin de eicega. Oyate kin den wicaša wan Mr. Henry Hostile eciyapi e, Nov. 13, 1923 anpetu he en ta. Unkan wicaša kin de sutaya Episcopal okodakiciye kin en opa kin beca, qa oyate kin tanyan sdonyapi qa nakun oyate unmapi kin sdonyapi unkan wicaša kin de taku ota un eyapi. Unkan token tawacin kin iyecen okna oikduhe tawa kin wanka, qa he waayatanin kin hee, iye ohan kin he hecen Rev. John Flockhart taokodakiciye kin en tiwahe tona waštepi qon he Mr. Henry Hostile he tiwahepi kin wanji heepi, hecen okodakiciye kin en

ipatan heci qon, wanji he dee. Hehan Ihanktonwan oyate kin den, oyate wicohan kin un. Mr. Henry Hostile wacinyepica un, qa oyate kin sdonunkiyapi, ho wicaša kin de tohan nom ociciyakapi kta, hekta omaka 1910 heehan oyate kin wicaša tona wicawiwazicapi qon hena owasin iye tikin en wotapi wašte wan wicakicega, qa miš nakun en owapa. Unkan hehan Mr. Henry Hostile wokdaka, qa decen eya, "Mitakuyepi, mišeya wicohan kin de awakipa, unkan nina tełika" qa dena he nišeya ayakipapi. Uukau wanjikji nicinca yukanpi kin he tełika" eyaya unkičanptapi qa ištamniğaga najin, hecen unkišeya owasin ištamniğaga unyankapi, unkan he anpetu de weksuya. Wowaońska wokicanpte wan ecaunkiconpi qon tona waonšidapi kin hena wicaya-waštepi hena onšiwicadapi kta wowapi wakan eyeci qon. St. Matt. 5: 7.

Hehan inonpa kin he dee, hekta mniwanca akasam okicize qon hehan oyate kin hen, tiyatiawan kdaka, akicita wicadapi unkan oyate kin den koška waniyetu 45, qa 50, isamtupi-qon hena owasin en opapi, unkan hehan Mr. Henry Hostile ake Lokata hinajin qa lapi wan decen eya, hunhunhe, Ihanktonwan oyate den denanaš oyate yakaga pi qon hedetu wedo hokšipina eya qa den mazaska opawinge kipiya un ake won wicaya, qa ake den owapa qa tanyan sdonwaya hecen wicaša kin de awamdeza unkan ohinni taku wašte econkte cin un wiye-ya. Wakta unhecen taku econkin owasin hecetu qa Iyehantu hcae econ ecee, qa nakun wicaša kin de oyate tokeca wanji tokiya tanhan hi ecan wicakico sa, qon hena weksuya, qa wicaša wakan wanji tohan wanyakapi ecan kini hanyan tawacin canke wana tohan, wašake ſni yan wanke cin hehan, Rev. R. J. Clarkson, eni, qa kicanpta qa ceya Mr. Clarkson, qa hen nawajin, ho wicaša kin de Ihanktonwan oyate kin den tanyan kici un qon pi tka wanna nnyan unkiya yapi, wookihi tawa kin owasin woozi kiye makoce wakan kin ekta kduha iyaya.

ALEX HORNEAGLE.

Lake Andes. Nov. 28, 1923.

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ANPAO.

(THE DAY BREAK)

SANTEE, - - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
REV. WILLIAM HOLMES, - - - }

THE DAY BREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya hee cinhan he-yapi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun gon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotani wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Htanipi kin nakun sanpa yewicayaši kta e onšičiya iceun-niciyapi: hecel Waawankdake wicaka qa wacinyepica heca iyenakecapi kin on Okodakiciye wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiye cin owasin maka kin owan-caya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiyena unpi kin, wookiye owicakiya-kin kta e Nicinea wašte uyaši gon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewic-aša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicadnecetu, qa nitoki-conze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, toda nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otioyohi Wotanin Wašte kin owicakiyakapi kta e iyaya-pi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taki wokokipe en ipi kin owasin etanhan ewicayaku maza puza; wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicafte cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahni pi etanhan: wowacinibošake qa owodutaton kin etanhan; qa oiyokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštan-pi kin iceunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicasa wicota hecin omna-wicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya wa-onšida kin, Nicafe yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekdapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunniciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

OKODAKICIYE WAKAN KIN ON WIWICAWANĠAPI WAN

Okodakiciye Wakan Opapi Kin On.

W. Wicaša owihanke wanin tanyan unpi kta cinpi kinhan taku econpi kta iyecceca he.

A. Wakantanka Taokodakiciye Wakan kin opapi qa opeya wacintankapi kta iyecceca.

W. Tokeca he.

A. Ecin Wakantanka wicaša owasin iyope-iciye wicaši qa Taokodakiciye en Baptisma icuwicaši qa token eye cin anaungoptanpi šni kinhan unkawihnuunipi kta.

W. Hecen token iyowicapastaka he.

A. Woiwahoye qa wawiopeyapi kin on.

W. Markos Wotanin Wašte owa kin, wicowo-yake 16 qa oehde 16 en Christ tote owa kin he omakiyaka wo.

A. "Tuwe wicada qa baptisma qupi kinhan he ni kta; qa tuwe wicada šni kinhan he yacopi kta."

W. Wicaša itokam Christ oyakapi kin on iye token eya he. (Matt. 10 : 32.)

A. "Tuwe kašta wicaša wicitokam miye omayake cinhan, he Ate mahpiya en un kin itokam omdake kta."

W. Wowaonšida wicakipazo kin tona icupi šni kin on token eya he.

A. "Tuwe wicaša wicitokam elipemaye cinhan, he miye Ateyaya mahpiya en un kin itokam olipewaye kta."

W. Token taku wanji on Christ elipeyepica he.

A. Tancan kin, Okodakiciye tawa opa tawa-tenye šni kin wanji hee.

W. Christ Okodakiciye Wakan tawa kin token wicaša opapi ecece he.

A. Iye caje ohna Baptisma icupi kin heon.

W. Tona Taokodakiciye Wakan kin opapi kta wicadapi šni kin hena wowanikiye yuhapi kta iwahowicayapi he.

A. Hiya.

W. Deon Wowapi Wakan en taku wanjikji oyakapi he.

A. Ho, tuktekten wicaša nipi kta e taku econ wicašipi tuka econpi šni kin on ŋapi kin ee.

W. Wicocage 7 : 23 etanhan wanji omakiyaka wo.

A. Minitan kin en ŋapi kte šni he wata ohna yewicasi pi tuka. Wata eyapi Okodakiciye Wakan wiyacin heca.

W. Hdinapapi 12 : 7 etanhan nakun wanji oyaka wo.

A. Ohnihde wakan tipi iwankam iyaye cigon tahcaskana ktepi we kin tiyopa tošu kin amni-nipi kta qa tuwedan tankan ye kte šni wicaši hecen awicacakšin kta.

W. Jošna 2 : 18 etanhan ake wanji oyaka wo.

A. Tona nipi kta cinpi kin Rahab ti kin ohna yankewicasi pi tuka.

W. Dena on token onspeunkiyapi he.

A. Tohan Wakantanka wicanikta heon taku econwicasi ca econqonpi šni kinhan unŋapi kta e he onkonspepi.

W. "Okodakiciye Wakan maka akan okicize en un kin" eyapi kin he token kapi he.

A. Okodakiciye nahanh wakanšica, maka kin qa woalitani omkicize cin he kapi.

W. "Okodakiciye Wakan ape un kin" eyapi kin he token kapi he.

A. Paradise en okilpa un kin qa woekicetu qa woyaco ape un kin he kapi.

W. "Okodakiciye ohiya un kin" he token kapi he.

A. Mahpiya ekta, tohan wokicize ayušan qa woyiuškin tawa wanna ekicicetupi kin Okodakiciye Wakan ee kapi.

W. Okodakiciye Wakan taninyan un kin qa taninyan un šni tukten itokeca he.

A. Okodakiciye maka akan (taninyan un kin he) wicaša wašte šica ko opapi, tuka Paradise en un kin (tanin šni un kin he) tona waštepi kin eceedan opapi kta hee.

W. Okodakiciye Wakan taninyan un kin token un kayapi he.

A. Ateyapi kin, qa Cinhintku kin qa Woniya Wakan Caje kin on Baptisma unqupi kin he eciyatanhan.

W. Teca wicatonpi kin he token kapi he.

A. Ouncage wicitawa kin etanhan, woniya ounce ekta wicayutokeca kin; mini qa woniya on niyattonpi kin hee.

Wicaše

Herbert Edwards, 1911-1923

Herbert Edwards, May 20th, 1911 gon heehan Rosebud oyanke kin hed tonpi, qa waniyetu yamni gon heehan tonwincu Julia Tackett icu, qa icahye qa omaka 1918 Rev. P. J. Deloria hinknayan, Wapala oyanke kin hed, qa heced Mrs. Deloria qa Herbert Edwards Wapala kin hed unpi. Hekta waniyetu zaptan kin hetanhan St. Elizabeth's Owayawa oti kin hed wayawa, qa he nina owanyag wašte qa iyokipiyah unpi gon he heca, ohinni dowanwan qa ihahia wihahaya un qa he hokšina qa wicahca nonpin akiyeced cante wicakiyuza, qa tona wanyakapi kin he wašedakapi, qa hokšina wašte kin de zaniyehcin tohinni wayazanke šni un. Unkan July 23rd gonhan iknuhanna wowayazan wan hiyakde Pejihuta wicaša kuwapi kta heced anpetu nomnana wayazanke qa ta July 25, 1923 Wizi-yayena šakowin sam oape ciqana 35 a. m. gon heehan ŋa, qa dena hapi gon heehan ed unpi.

Rev. Mr. and Mrs. T. J. Ronillard. Hokšina hunku kin he Mrs. Rouillard hee. Mr. and Mrs. J. B. DeCory, Wood, S. D., etanhan; Mrs. Mary Green, Mission, S. D. etanhan; Mr. and Mrs. Charles Denoyer, Mission, S. D. etanhan; Rev. Joseph Goodteacher, White Horse, etanhan; Mr. and Mrs. James Mound, White Horse, etanhan; Rev. Mr. and Mrs. Andrew Whiteface, Glencross, etanhan; Mr. Patrick Shields, Glencross etanhan; Mr. Amos Dry Eagle, Glencross etanhan; Mr. and Mrs. Paul Long Bull, Little Eagle, S. D., etanhan; Mr. and Mrs. John Red Hawk, Bull Head, S. D. etanhan; Mrs. Chapman Cunwintku ob Fort Yates, N. D., etanhan; Mr. Joshua Low Dog, Kenel, S. D., etanhan; Mr. and Mrs. Dick Larrabee White Horse etanhan;

Qa he ŋa nahonpi heceknana wica qa winyan ko woyute kduha hipi, hankiktapi qa ed Wocekiye econpi, qa dena wowaonšida econpi Mr. and Mrs. O. Hern Hemani oinajin awanyake cin he, qa Mr. and Mrs. Hill mazopiye yuha kin Wapala, S. D. ed wahca wašte ahipi qa canoknake kin akand eknakapi, qa ed wacekiyapi.

Dena wašicun kodawicaunyanpi eepi, qa nakun toktokeca otapi, Wicahapi owoecon kin inbunniyan ed unpi, qa anpetu wakan wicokaya sam iyaya wahiyayena nonpa wicahapi wocon econpi. Rev. Andrew Whiteface Wocekiye kin he econ, qa Rev. Joseph Goodteacher Wowahokonkiye econ. Qa he wicahapi makoe ektakiya yapi wicayawapi unkan opawinge yamnipi. Qa wicahapi ikduštanpi gonhan omniciye wan kaŋapi, qa cantešicapi kin hena wamawicakiyapi, \$192.00 qa Šunkawakan tob, qa taku toktokeca ota, qa wowaonšida econpi kin dena owasin Jesus Christ etanhan u heon uncantepi ataya Wakantanka Wicaya-wašte kta iceunkiyapi, Herbert, Wapala ed B. C. U. wicakeya hecin najinpi kin heca.

Truly yours, P. J. Deloria.

ANPAO KIN

REV. JOHN FLOCKHART, } Iapi Kahnigapi.
REV. WILLIAM HOLMES, }

Anpao wotanin wowapi kin wi iyohi, wiya wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi uom sam okise kta.

Icupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opeton pi qa hiyumakiyapi kta. Okihipi šni kinhan wowapi askape maqupi kta.

Tuwa wowapi kaŋin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiynuyapi qaiš ed taku oyakapi kta cinpi qa hiyuyapi eca, wowa-pi ojuha akand deced awopi kta.

REV. JOHN FLOCKHART, Greenwood, S. D.

Aanpo duha he. Duhe kte iyecceca

OICIMANI

Anpao kin: Hekta September wi kin ed B. C. U. kin wanna waniyetu wikcemna zaftan ni un kin on wokiksuye omniciye wan Wakpala, S. D. ed econpi kte cin on oicimani eamon. September 11, wati etanhan winyan mitawa kici canpakmiyan okna unyankapi qa unkiyayapi qa September 16 anpetu icunhan Cheyenne Agency ed ewati, qa tiwahe osdonwicawaye cin wanjikji ed mahipi qa taku iyotiyewakiya kecinpi kin wanjikji on omakiyapi wanawahon qa Moses wambdikdeska wanna tin kta nina honkesniyan wanka ce eyapi kin on Rev. T. Rouillard econmasi Moses ni wankahan ed wai kinhan wotapi wakan waqu kta epa, qa hetanhan wanjikji ob ibdabde qa September 19 litayetu tukten Moses Wambdikdeska wanke cin ed ewati qa kici wowakdaka unkan Mison ni munke cin icunhan wanciyake cin he nini icantemawaste yedo eya.

Hewakiya Cinye wotapi wakan kin iyacu kta yacin he? epa, unkan wiyeya munke do Mison eya, waniyetu ota maka kin ded niwan kta e Wakantanka waonsida sa kin he iyowinmakiya qa he piwada qa wanna ibdabde kta e mikduwiyeya yedo Mison, emakiya.

Hecen iye wiuyan tawa kici, qa toktokeca kodawicaye cin sakpe ob wotapi wakan wicawaqu kin icunhan, Rev. Edward Whiteface omakiya. Ihinhanna iyopta icimawani qa September 20th litayetu kin he St. Elizabeth Wakpala, S. D., omniciye tipi wasteste Utahuwakpana qa mazacanku kin iyokookna hecin itanoksan B. C. U. kin oyokipiya wicoti e ed wai. Nahanhecin canpakmiyan etan kun unhiyupi sui eecen tona hed wicoti kin ataya kinin, ahinapeunyuzapi, wan! nina oyokipi, yedo. Tokiyam oiwitaye qa hed nina oyokipi kta e eyapi qun wanna hetu e unkipise eeca. Koska hiyupi qa tiunkicicagapi, Sunkakan kin iwicacupi qa ewicayayapi, mni qa can kin kaksaksa unkahipi.

Wanna September 22 etanhan qa 26 hehanau omniciye kin ikdustanpi qa owasin hocokatonyau enajin, qa Wakantanka kici niun odowan kinhe ahiyayapi. qa Mr. Deloria B. C. U. odowan wan yuhapi kte cin on pten yena wokdaka qa iapi kin hena Mr. Homer W. Clark kaliniga qa ho kin Victoria (Lambert) McCloskey kipiya e oyake qa ehake ahiyayapi qa Mr. Deloria woyawaste eye qa okawinhuape kiciyuzapi qa ayustanpi qa kaiyabeya akiyakda. Hecen mis wanna September 27 anpetu kin wakdiyaku qa Moses Wambdikdeska wanke cin ed hehtayetu kin wakdi qa nahanhecin niwanka tka, wanna nina wasake sui eyapi, Cinye wanna wakdi yedo epa, unkan "hao" eya, iyemayaki yahe? epa unkan "hao" eya, qa he hanhepi kin ta.

Hecen September 30th anpetu wakan icunhan B. C. U. wicahcana kin de B. C. U. Wacekiye wicasa yamni qa koska Itancan wanji hena hapi. Rev. Edward Whiteface hinhanu wocekiye kin econ qa Rev. Andrew Whiteface wowahokonkiye kin econ, qa Rev. B. P. Lambert wicahapi wocon kin econ St. Stephen's Chapel, Mareau River, S. D. tukten Rev. Edward Whiteface. Tipi wakan wan awanyake cin hed.

Hetanhan Oct. 2 wakdiyaku qa Oct. 9 tiyata zaniyan unkdipi kin on wopida.

B. P. Lambert.

ST. ANDREW OMNICIYE

Ihanktonwan oyanke en St. Andrew Sunkaciyapi Chapter yamni No. 1301,—1886 qa 2111 unpi kin wi nonpa can Chapter wanji en Yuwitaya Omniciye yubapi. Dec. 4th, 1923 qonhan St. Philip Chapel, Magaska oyanke en omniciye kin de econpi. Omniciye kin de ed omaka 1924 en oitancan uupi kte cin dena wicayustanpi. Joseph Grabbingbear Itancan, Edward Flyinghawk Itancan okihe, Joseph Gassman Wowapi kaga. Henry Chinn Mazaska awanyaka. Joseph Gassman.

Nitakoka Anpao yuha he. Cinyakiye cinhan waste kte. Omaka wanjidan kinhan kaskapi sakpe.

WAWICAQUPI KAHUPI

Wicasa ksapa qeya tohand Jesus wanyakapi qonhan ikeeya wanyakapi sni, tka taku ayapi qa siha kin en eknakapi. Tohand woyakapi kin de tuwa yawa kinhan wawicaqupi kin he Christian wicohan heca e abdezin kta. Taku unkokiyaqapi kin he tohand Jesus siha kin en wawicaqupi ahiunknakapi kinhan he cekiyapi heca. Tona Jesus cekiyapi kin hena iyuksinyan wawicaqupi econ wicasipi. Dehand tohand Okodakiciye Wakan kin womaye wanji tona opapi wicakida can tuwa en wakigon tka iyuksinyan econ sni, tuwa hececa kin he icantekicicicapi kta iyecetu, tka tuwa waditagya, iye waipiicidaya iyuksinyan wakigon kin he wicasa ksapa taku orsepi qon

he onspe qa Christ wastewicakida kin he wanji ee ce ecinpica.

Eya dehantu kin wawicaqupi ota tka Christian wawicaqupi kin heca sni, heon etanhan Okodakiciye wakan (Church) kin walpanica qa tiokitahena un wan agnyapi yutin kta da omani kin iyececa. Tokae un hececa kin he wicasa kin wicanlipi onuniyan un kin heca e ihakab yapi qa tukte ed iyupseya awicai eecan hed wawicaqupi econpi. Ho to dehand Bethlehem wicanlipi qon he unkitawapi kta, qa Itancan unkitawapi kin he Jesus Christ ee kta, qa okodakiciye wakan tawa kin he unkitawapi kta qa wawicaqupi econqonpi kin hena owasin tawa kta. Joseph Gassman.

THE DAYBREAK

NOVEMBER-DECEMBER, 1923

DECEMBER 1, 1923

The United Thank Offering number of The Spirit of Missions (the December issue) includes articles by eight United Thank offering missionaries and eight pages of pictures illustrating the work provided for by this great offering in which every Churhwoman has or should have a share. Every woman should make a point of securing a copy of this issue (from 281 Fourth Avenue, New York, 10 cents) especially women who do not know about the United Thank Offering or who do not care about it. As Dr. van Allen of Boston said recently about a missionary meeting, "I hope there will be a large attendance, particularly of persons *not* interested."

Action of House of Bishops

Meeting in Dallas, November 14 and 15.

Three missionary bishop were elected: For Spokane, the Rev. Edward M. Cross, rector of the Church of St. John the Evangelist, St. Paul, Minn. Suffragan for Tokoy, the Rev. Charles S. Reifsnider, L. H. D., president of St. Paul's University, Tokyo. Suffragan for Porto Rico, the Rt. Rev. Manuel Ferrando, who with episcopal orders of the Reformed Episcopal Church, had been the head of the "Church of Jesus" in Porto Rico, and who received supplementary consecration last spring. His election as suffragan assigns him a definite position in relation to the work in Porto Rico.

Three resignations were accepted, those of Bishop Rhinelander of Pennsylvania, Bishop Aves of Mexico, and Bishop Tucker of Kyoto. The resignation of Bishop Roots of Hankow was not accepted. Bishop Page was transferred from Spokane to Michigan in accordance with his recent election to the latter diocese.

The Diocese of Pennsylvania will elect its own bishop. The vacancy in the District of Mexico was not filled at this time. There is to be no election for Kyoto until after the return of the President of the Council from the Orient, and the resignation of the Bishop of Hankow is to be further considered at that time.

A pastoral Letter, was issued, partly in answer to an appeal received from eminent layman for guidance with regard to questions recently under discussion. The Canons of the Church declare it to be the duty of every minister having a pastoral charge to read the Pastoral Letter to his congregation, not later than a month after its receipt.

"This Story of the Program" ought to be read by every Church person. . . . It should be a ready reference in every Church home.—The Minnesota Missionary.

When Bishop McDowell visited Livingston, Alabama, this fall the Methodist pastor offered his church for the service, all other services in the town being suspended. Twenty-two years ago the same pastor gave his church to Bishop Barnwell, and Livingston still remembers the sermon.

Another Parish Arrives

"Congratulations!" writes the rector of St. James' Church, South Pasadena, to his people. "Your offerings toward the General Church Program this year have been so generous and so regular that the treasurer is already able to report that our quota, amounting to \$3265 has been paid in—almost two months before the end of the fiscal year." (In fact the total figure was then over \$3400 with more to come.)

"Only one thing," he continues, "could have brought this about, and that is a generous and whole-heart cooperation from practically every communicant of the parish. The attainment of this goal for the first time since the Nation-Wide Campaign was inaugurated in 1919 is achieved because of faithfulness of the individual giver."

With this may be quoted the same rector's statement to the diocesan Men's Club when he declared his parish had demonstrated that "any church playing the game according to the rules and following the plans of the National Council is sure to succeed but individual effort at cross-purposes brings failure."

Any who are keeping a scrapbook of material about the disaster in Japan will want to add to it the vivid descriptions contained in a letter written to Bishop Slattery by the Japanese principal of St. Margaret's, the Rev. J. H. Kobayashi, reprinted in The Living Church for November 10.

Any who live in communities with a large Jewish element in the population may be interested in the details of the extremely interesting service for Jews held in Christ Church, Brooklyn, N. Y., on the Jewish day of Atonement. Brief mention has been made of it but a fuller description may be read in The Helping Hand, 1521 Atlantic Ave., Brooklyn, N. Y., the October issue.

An attractive illustrated and exceedingly interesting report of the DuBose Memorial Church Training School at Monteagle, Tennessee, is available to anyone interested in this venture of the Church to increase and adapt the supply of men for the ministry. It may be obtained from the Rev. W. S. Claiborne, Monteagle, Tenn. "Latin, cabbages, Greek and Sewing" are among the subjects studied at this remarkable place.

St. Peters Chapel,
Crow Creek.

The St. Peters Women's Society elected their new officers during the month of October, 1923 as follows: Mrs. Susie Ochoa President, Mrs. Adelia Elk Vice President, Mrs. Helen Hawk Secretary, Mrs. Martha Scattering Bear Treasury, Mrs. Annie Irons and Mrs. Maggie Keetle collectors, Mrs. Eliza Yellow Back store keeper, Miss Sybil Black Bear and Miss Mary Rose Elk waiters of the women's society.

All those who get the Daybreak please remember our Society in your prayers.

Mrs. Adelia Elk.

THE DAYBREAK

November-December, 1923

Shall We Stay "In the Background" in Cuba?

Other people's troubles in the matter of high rents and housing problems do not make engrossing reading, but perhaps when we are ourselves to some extent responsible for them we may at least try to understand some of the details; as for instance in the case of the school for boys in Marianao, Cuba, a suburban branch of the Cathedral School for Boys in Havana.

The house is of old Spanish construction with lofty and well ventilated rooms which could be admirably adapted for a small school, but the whole building has been much neglected, due chiefly to the fact that the owner lives in Paris and takes no further interest in it than having the rent collected assiduously every month. Efforts have been made at various times to purchase the building and site but these have been ignored. The situation being such, no expense for repairs could be warranted, so that though the school could be made very attractive to parents, this cannot be done as only a non-repairing lease can be obtained, and were improvements to be made, it would simply mean the risk of having the rent raised.

In the second place, no land is available either on the site or in the vicinity on which the boys can play, with the result that they are always more or less penned in when playing, a drawback if only from a disciplinary point of view.

The School, which has now only fourteen pupils, half of them boarders, was started four years ago and has done excellent work in spite of handicaps. There is an ever increasing demand for schools run on modern American lines, and a somewhat feverish activity in building and improving on the part of Romanists, Baptists, Methodists and Presbyterians.

In connection with Priority 376 in the general Program, and pages 107 and 108 in *The Story of the Program*, there may be quoted a recent letter from the headmaster:

"Given a chance this school stands in a very fair way to becoming one of the best Church schools in the island, and of thus accomplishing its sole aim of helping and teaching the boys to be good Christians and loyal Cuban citizens. . . . It seems a deplorable fact that the Episcopal Church which is always considered the parent body should be left in the background in the religious field of educational work where there is such a clamoring demand and where so much appreciation is shown for the work done in Havana and other parts of Cuba by the Episcopal schools."

Finns in the United States

"Of the many elements which go to make up the population of the United States, there is perhaps none so little understood as the Finn." With this introduction a little booklet just issued by the Department of Missions goes on to describe the interesting culture, characteristics, religion and history of this northern people, some three or four hundred thousand of whom are now in the country, and who, it is rather astonishing to note, have been coming ever since 1641, being therefore in that respect about as American as anything could be.

Most of the present generation are settled in Michigan and Minnesota, more than half of them in rural districts. Churchmen in contact with them anywhere, or interested in the racial make-up of the country, will be interested in this pamphlet (Order from the Bookstore, 281 Fourth Avenue, New York, No. 1525, ten cents.)

SUBSCRIBE FOR ANPAO

Send price of the Anpao to Rev. John Flockhart, Greenwood, S. D. You need the Anpao. Subscribers: Look at your label and PAY ANY AMOUNT YOU ARE BEHIND.

Anpao, 50 cents a year.

MISSIONS

Two new dioceses have just been created by the Nippon Sei Kowai which are to have Japanese bishops, whose financial support is to be carried by the Japanese. One diocese is to comprise the city of Tokyo and its environs, the other the City of Osaka and its environs—territory of which for sixty years U. S. bishops have been in charge. This is the first instance in which the beginning of a self-sustaining Episcopate has been made, after a century of fully organized missions in other lands. There is, indeed, a missionary diocese in India with a native bishop (Azariah) at the head of it, but he and his work are supported by the English mission.

The Story of the Program. Publicity Department, National Council of the Episcopal Church. The Book Store, 281 Fourth Avenue, New York. \$1.00 postpaid.

Whether it is used for parish study classes or at summer conferences, or kept as a reference work for information needed from time to time, or placed on top of reading matter on the living room table and read straight through like a novel, say ten or twenty pages a day—in any case it will reveal a sweeping panorama of the Church's work that must rouse the interest, appeal to the imagination, and even stimulate the conscience, of every reader.

It tells of work done in the six Oriental districts Liberia, in Brazil and other Latin countries, and our own island. It portrays the work of parishes and institutions, churches and chapels, parish houses, schools, homes, hospitals, in other land and in every part of our own land. It discusses the problems and needs of our Negro and Indian people and our mountaineers, the difficulties and achievements of rural missions and city missions. Ten pages are devoted to foreign-born Americans of many races. Great undertakings of religious education and social service are described in their manifold aspects, such as collage and university student life, Church boarding schools, Church Sunday schools, industrial schools, orphanages, frontier saloons reformed into churches, parishes confronted by navy yards and railroad yards, army camps and mining camps. The work of general Church agencies such as the Girls Friendly and the Periodical Club is described. Many maps are included, and there is an average of one picture to every page.

GEMS OF THOUGHT

An old writer says, those that seldom take lawful pleasure will take unlawful, and by lacing themselves too hard grow awry on one side.—William Mathews.

The block of granite which was an obstacle in the path of the weak, becomes a stepping stone in the way of the strong.—Carlyle.

FIRST NATIVE BISHOPS OF CHURCH IN JAPAN

Bishop-Elect Motoda of Tokyo

The Rev. J. S. Motoda, Ph. D., D. D., whom the newly set off Diocese of Tokyo city elected on May 17 as its first bishop, has been officially connected with the Church in Japan for some thirty years. He was educated in St. Paul's College, Tokyo, and Kenyon College, Ohio. He received the degree of Doctor of Philosophy from the University of Pennsylvania, and a Doctor of Divinity from the Philadelphia Divinity School.

He was ordained to the priesthood in January, 1896, in the Church of the Saviour, Philadelphia, by Bishop Whitaker, and returned to a professorship in the Divinity School in Tokyo. Later he became headmaster of St. Paul's College, and since the college attained university status, he has been its Japanese director.

He has represented Japanese Christians in many conferences in other lands. He is an educational authority of national prominence in Japan, and was one of the five delegates sent by the Japanese Department of Education to the international educational conference held in California last summer.

Continued from July-August Number

The Supremacy of Love

And now abideth faith, hope and charity, these three; but the greatest of these is charity—1 Cor. 13: 13.

Dare we believe in the supremacy of love, with its tremendous implication? St. Paul's great hymn to charity which never faileth must be true concerning the charity of God. The Kingdom of God must mean the dominion of everlasting love, and nothing less. Men have sometimes argued about the glory of God, as though the Creator were concerned to obtain due deference and reverence from His creatures. But the glory of Almighty God that which makes God glorious—is in the face of Jesus Christ. It is His pure and perfect majesty to be utterly self-forgetful. God rejoices with infinite joy to pour Himself out for the sake of His children. God exists from eternity to eternity by giving Himself away.

How can the Church preach this glorious mystery of the Gospel? Not by wisdom of words, but by exhibiting something of the same Divine passion realized in individual human lives. For there is a compelling and convincing beauty about such lives like that of the great works of art; so that to see them is to believe what they believe, and to recognize the supremacy of that love which they daily express. The Church can convert the world to its ideal only by confronting the world with the actual thing—the humble, self forgetful, persistent passion for all souls which flows from Christ's own pierced heart. When once that supernatural love which dwells visibly in certain Christians becomes general in the Christians Society, then "there would perhaps not much need for books of Christian evidences." The Church grows irresistible as often as the Church can say, Henceforth let no man trouble me, for I bear in my body the stigmata of Jesus.

TEMPERANCE

IS NEW YORK WET?

What is the force of the repeal of the Mullan-Gage law by the New York Legislature? New York's Governor says:

"After repeal there will still rest upon the peace officers of this State the sacred responsibility of sustaining the Volstead Act with as much force and as much vigor as they would enforce any State law or local ordinance and I shall expect the discharge of that duty in the fullest measure by every peace officer in this State. The only difference after repeal is that today the police officer may take the offender for prosecution to the State Court, to the Federal Court, or to both. After the repeal of the Mullan-Gage law the prosecution must be where it belongs—in the Federal Court.